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The Masonic Craftsman

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In This Issue: Foreign Freemasonry—Our Attitude?

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Recently appointed Dean of the School of Law of Boston University

NEW ENGLAND Masonic Craftsman

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RECESS About this time each year Masonic activities slacken, lodges are called off from labor to refreshment.

During the coming months a period of comparable quiescence will give opportunity for masters and others concerned with the actual functioning of the Work to recount their past performances and recast plans for the coming year.

It has been well said that "standing still is going backward." Whatever lessons the past have taught may well be applied to the future.

Freemasonry is no exception to the rule, for, like all other human institutions, it has a vital part to play, if it is to live up to its record. The men whose function it is to rule and govern will find plenty to challenge their best intelligence this summer.

That the needs of the destitute will not be forgotten goes without saying. Self-satisfaction has no place in any Craft program. New ideas or an adjustment to new conditions are essential. The wide-awake master will take advantage of and adapt his plans to the natural progress which must ensue if the fraternity is to fulfill its functions.

Not only in the lodge-room but in the world outside, the practice of Freemasonry, in the best acceptance of that term, goes on, day by day. All individuals embraced within its fold should continue to strive and put into practice the moral precepts he has learned therein; by so doing he bears testimony to a proper conception of their responsibilities.

To CRAFTSMAN readers everywhere is extended hearty good wishes for a period of rest and refreshment, as well as a time of rejuvenation for the active days ahead.

DISCIPLINE An interesting illustration of Masonic discipline has been reported from another jurisdiction than Massachusetts, whereby certain members of the Shrine who in defiance of Grand Lodge and the ethics of Freemasonry persisted in the promotion of a lottery, have been expelled from their Symbolic lodges, and two others have drawn a reprimand. Two others are still to be dealt with.

It will be interesting to see what the status of these men will be in the so-called higher bodies, for they were all well-known and prominent.

Expulsion automatically deprives a member of the rights and privileges of Freemasonry and he ceases *ipso facto* to be a member in any other Masonic body. Perhaps these individuals will seek to appeal from the action of the Grand Master.

It seems incredible that men of prominence in the Craft will so far forget the allegiance they owe to Symbolic Masonry as to take such liberties as will bring them under the ban of expulsion. The only explanation seems to be that they have grown so far away from their Blue lodge interests they have forgotten its fundamental character and become indifferent to the responsibilities which they voluntarily assumed when they took membership.

While one cannot help a certain feeling of sympathy for such misguided individuals, he can only commend the action of a Grand Master who will deal promptly and firmly with a situation which cannot be condoned and is inimical to the interests of the Craft at large.

PREFERENCE On the eve of his departure with Mrs. Johnson and their daughter for a European trip, during which he will attend the international conference of the Scottish Rite, Melvin M. Johnson, of Boston, Sovereign Grand Commander of the Supreme Council, 33°, was notified of his promotion to the position of dean of the Boston University School of Law.

Himself a graduate of that institution, and one of its most distinguished alumni, he has taught with distinction as a professor. Now the highest office within the gift of the University has been accorded him in recognition of his outstanding legal ability.

Brother Johnson is known as a sound Masonic scholar and authority, as well as a leading legal luminary. He carries his honors modestly, and typifies the best qualities of a lawyer and Freemason. All his friends, and they are legion, will rejoice in this added recognition, and wish for him a long life with health to enjoy his well earned honors.

HERRING? A bill before the legislature would compel students and teachers in schools or other educational institutions to take a pledge of allegiance to the United States. This is in keeping with the crazy times, but the thought persists: Does it indicate doubts of the patriotism of this class of people?

How else can it be interpreted? A deluge of inconsistent legislation, interference with proved practices of government, trends to Fascism, Stalinism, Hitlerism, iconoclasm and whatnot evidenced in a set of legislative enactments, by representatives who seem to have forgotten the basic essentials upon which the United States government was founded, justifiably

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Alfred Hampden Moorhouse, Editor and Publisher.

give pause to thinking persons, instilling fear in their minds for the safety of the republic.

A patriotism (?) based on forced pledges isn't worth "a tinker's dam." It signifies nothing if all the youth of the nation sign pledges of allegiance under compulsion. Loyalty, unless unselfish service to the country accompanies it, and which is based upon genuine devotion to our institutions of government, cannot be had by lip service. Assurance to men and women, in their pursuit of happiness, of the protection of their rights at any cost by the people's elected representatives, and not platitudes served up by political opportunists with wide vocabularies, will breed confidence and loyalty as nothing else can.

The present ridiculous attempt to legislate men and women into patriotism doesn't sound just right. Is it a red herring laid across the trail by base men and women whose motives are not pure?

PLAY? Reports from the recent gathering of the Shriners from all over the country at Washington, D. C., indicate a degree of spectacularism and prodigality of decoration, music and general foofaraw in keeping with similar events of former years. Sums like \$100,000 are glibly mentioned as being spent, with an attendance of 50,000 or more; lamp posts made to look like palm trees; an oriental tent set up at the entrance to the White House grounds, and an attempt made to have the Imperial Potentate present himself at the President's office on a camel's back, there to be received by him with plaudits, etc. It all reads like the ballyhoo of "the greatest show on earth," or a tale of the Arabian Nights as you prefer to look at it.

What it is that prompts the staging of such affairs year after year is a puzzle to the serious-thinking Mason. He cannot, generally speaking, reconcile himself to men of mature years or middle life decorating themselves in fantastic garb and perambulating through the streets of the country's capital for the delectation of a multitude of curious onlookers. It all looks rather silly to him.

What purpose is gained by it?

These Shriners are all members of the Masonic fraternity, which is noted for dignity and conservatism in all its public contacts. Yet here we have a spectacle which strikes the mind as being peculiarly childish and naive.

Might not the large sums which are spent in these affairs be put to better use for the really splendid charitable purposes of the Order? Cannot the wasted energy and patent cheapness of much of this display be dispensed with? If the Shrine is indeed the playground of Freemasonry, might it not conduct its public "play" in a more seemly manner, without inviting the criticism of that more sober element of the Craft, which holds to the theory that Charity comes first, and that spectacularism, noise, blatancy, and all their concomitants are not in keeping with the processes of orderly middle aged thought?

No one would seek to deny the Shriners "a good time," and even if men are "but children of an older growth," they may still be children of good breeding and manners.

'WARE Evidence exists indicating that in certain circles an underlying body of opinion is hostile to Freemasonry in the United States of America.

Rumors are notoriously difficult to run down, Truth rarely catching up with a subtly spread lie. So-called "secret" societies are peculiarly vulnerable to inuendo or false impressions, and seldom is an open attack made. Slander generally has its genesis in the warped minds of ignorant or bigoted individuals, members of an element living in an atmosphere clouded with superstitious, religious or political dogma, purposely blinded to the all-seeing eye of Truth. Their works are frequently propagated in darkness.

Habit — political, social, or religious — sometimes breeds queer theses. Unfortunately, a great many people are easily persuaded by the specious reasoner to follow blind trails, and in consequence harm and injustice not infrequently results.

Freemasonry has nothing to fear from attack; it may, however, be the victim and suffer because of misunderstanding. Intelligent people know that Freemasonry could not live and prosper as it has unless behind it lay a mighty source of inspiration and the fundamental element of Truth. On this alone it is content to continue upon lines laid down by its founders. Its deeds justify themselves.

When and if it is necessary to say out loud what would amount to a defense of present-day Freemasonry — then presumably that word will be said. In the meantime, in the interests of Truth and justice, members should see to it that no act, word, or deed of theirs will permit any cause for criticism by malignant-minded men may rest upon it.

In every legitimate way, therefore, slanderous statements against the Craft by individuals should be refuted, promptly, strongly and unequivocally.

SWEEPS It is pleasant to note that in the present "liberalized" condition of the public mind such items as sweepstakes, lotteries, and other forms of gambling, have not been recognized by Masonic authority either here or in England.

These gambling influences set up by an element which has gained much prominence and power of late are bound to have a demoralizing effect upon an element in the population which can least afford to play with it. No matter how you color the pari-mutuel, the "book" or lottery of any sort, many people must of necessity lose money — and lose it to those to whom the thing is very largely "a racket." The prospect of getting "something for nothing" seems to be particularly popular just now. Race track news, sweepstakes drawings and the like are front page news features, and people are eagerly scanning the daily papers for racing and other gambling results.

Encouragement to the present orgy by unscrupulous men in public office who have an axe to grind as well as others who, shut off from the so-called and formerly lucrative "investment shares" field have found the New Deal in gambling highly profitable is to be condemned. That sovereign states, profiting by their "cut" are willing to make capital out of such unworthy and debauching practices seems incredible —

yet politicians have in a number of instances even gone so far as to advocate state lotteries for the raising of revenue: a fine illustration of the debauching of public morals.

The Masonic fraternity in this as in other things demonstrates that it has a stabilizing influence upon public thought. Where good sense prevails and a desire to improve by proper means the general well-being of the nation, there, invariably is to be found the Craft.

ENDOW Reports from all over the country indicate that Masonic "homes" are coming under close scrutiny; those responsible for their operation are feeling the pressure of an economic stringency as never before.

Curiously enough the three great British charities of a similar nature show an increasing revenue which is greatly to the credit of our British brethren.

The care of the aged Mason and his dependents is one of the first charges laid upon the fraternity, but the way and manner in which such care should be exercised is, frankly, debatable.

The relative merits of institutional care as against individual, or outside support, is a subject too lengthy for discussion here. There are advantages in and against both systems. The peculiar circumstances surrounding individual cases in most cases govern.

In times of prosperity contributions come comparatively easily. At present, however, the securing of funds is a difficult undertaking.

Accepting the fact that the fraternity possesses in almost every jurisdiction, a building or group of buildings in which are supported residents having a claim upon the Craft, the manner and cost of their maintenance becomes a subject of interest to all, for it is largely by annual contributions of the whole membership that their support is made possible.

In most jurisdictions a small annual levy is made; this levy is compulsory, however, and the man who fails to pay it, unless his lodge by vote releases him from that duty, is automatically suspended.

There are cases today where members formerly well able to take care of the small annual assessment, and doing so cheerfully and willingly, are now simply unable, by reason of adversity, and without injury to themselves and families, to pay even the small sums demanded by Grand Lodge.

To drop such members from the rolls seems a harsh measure, for it is in days of adversity that the common tie which binds brethren together should be most evident, and the argument of the cold-hearted, matter-of-fact brother (?) who argues "let 'em pay or get out" is all wrong: which brings us to the point: how may Freemasonry best support its institutions?

In some states beautifully ornate buildings have been erected, which from the standpoint of architectural excellence leave little to be desired, save the wherewithal to pay the overhead. In most, however, practical considerations prevail, and facilities are excellent for economical operation.

There is or should be, in every case, however, an earnest desire and effort on the part of boards of Masonic relief to keep down to its lowest possible point all expenditures commensurate with decent

standards of maintenance. This involves the abolition of every item of unessential overhead; nepotism, or any semblance of polities have no place in staff appointments. All expenditures should be most carefully scrutinized.

That a certain source of revenue is necessary is obvious, and a feeling of great relief would be lifted from the shoulders of the many conscientious and capable men having the administration of the institutions in their care if a sure income from a substantial endowment were assured.

All members having the good of the Craft at heart will give serious thought to the matter of endowment. Too often a man may think that because he cannot give some great sum, he oughtn't to give any. That theory is wrong. A hundred dollars given with genuine self-sacrifice is of greater value by far than a thousand from one whose means are great, and to whom the act is simply that of signing a cheque. There is scriptural confirmation of this, if the parable of the widow's mite is true.

PATRIOTISM? A mixed array of clerics, politicians, fighting men, philosophers, historians, journalists, and other more or less representative men and women contribute their more or less diverse responses to what at first sight seems a simple question. But the question and its answer are complicated by considering the relations between this form of local loyalty and other forms, ranging from home and parochialism to imperialism and internationalism. Some writers quote Johnson's famous definition of patriotism as "the last refuge of a scoundrel," without explaining his real meaning. Others repeat, parrot-like, the sentiments of others whose prominence in history have made their words sufficiently worthy to be remembered by posterity.

Most writers rightly distinguish patriotism from the more aggressive nationalism and, while admitting that it is an emotion more prominent in wartime, seek to give it a pacific (though not a pacifist) value as an incentive to bettering the condition of the nation by eugenic, political or spiritual reforms. If one sought to single out what seemed to be the most interesting and comprehensive essays, he would doubtless name Lord Allen, Storm Jameson and R. D. Blumenfeld as comprehending more generally the broader view rather than the strong speech of Patrick Henry and others of similar mold.

There is much of interest in the psychology of patriotism, how far it is a possessive feeling for *my* country (to the exclusion of all others), how far it relates to the actual land, how far to the history and traditions of a nation's life. It is perhaps worth noting that few Americans would in ordinary times claim to be extraordinarily patriotic any more than they would claim to be especially virtuous.

Patriotism is sometimes used as a play for popularity. One thing is certain, the kind of patriotism that is really worthwhile is not to be bought and sold in the market place nor can the citizenry of any country be legislated into it. It is a tree of tender growth, in it are wrapped up the kindest thoughts and dearest sentiments strengthened by profoundest will to win through at any cost.

A Monthly Symposium

Topic: What Should Be Our Attitude Toward Foreign Freemasonry?

ALFRED H. MOORHOUSE
BOSTON

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

WHAT SHOULD BE OUR ATTITUDE TOWARD FOREIGN MASONRY?

By ALFRED H. MOORHOUSE
Editor New England Craftsman, Boston, Mass.

FREEMASONRY, according to tradition and to the best available present day opinion is not bounded by artificial or national lines; rather do its members comprise one great human family, irrespective of color, creed, or class:

of men comprehending an universal brotherhood. This, at least, is the broad interpretation of the term Freemasonry, and applied literally, precludes any such distinction as the word "foreign" implies. Hence, if there is no distinction it would seem that the attitude and interests of members of the Craft in this country are

vitaly wrapped up in the affairs of their brethren in other lands, if not in the same degree as to their local allegiance, at least to a degree comprehended in an obligation to "help, aid and assist" etc. and if we are to take this obligation lightly in our relations to those nearby we'll probably do the same with our "foreign" brethren. In other words it's all in the point of view. Some men join the Craft with sincerest motives, and promptly become absorbed in other interests which prevent their realizing the full measure of opportunity held out to them for service through the medium of the Craft. Others not less serious find that spark of Divine inspiration which impels them to a worthy Masonic life and in all their relations with others similarly minded, are concerned for their welfare, and have every interest in the things that affect them and their happiness at heart.

A man may if he chose argue that he is not interested in "foreign" affairs, but in this matter of human relationships he cannot, even if he wishes, escape its implications and responsibilities. The truth of this is obvious to any student of current events. The mark of Cain still brands many, however, and even while this is so, the loyal and devoted Freemason will use every legitimate means to persuade his brother that he has a concern in common interests and that further by united or co-operative action greater benefit can come about than by any sporadic, half-assumed, interest in "foreign" Freemasonry.

At the present time, in countries other than this, men are undergoing great wrongs at the hands of enemies of the Masonic fraternity: suffering for an ideal. If they, perhaps mistakenly, have crossed the

path of perverted politicians aspiring to despotic control, mayhap they have found themselves in an anomalous position, for Truth and the aspirations of dictators are things which are often very far apart.

By a sincere assurance given to those brethren overseas with whom grand lodges in this country are in fraternal relations, we can hold out to them hope that they are not forgotten, and that we, too, are conscious of their problems and desirous of rendering such service as may be practical. Anything more may hardly be expected; anything less is unworthy.

WHAT SHOULD BE OUR ATTITUDE TOWARD FOREIGN MASONRY?

By J. A. FETTERLY
Editor, Masonic Tidings, Milwaukee

NOTHING but the broadest attitude of tolerance and moderation toward the Freemasonry of foreign lands should distinguish the conduct of official Freemasonry of the United States in all its dealings with the Craft of other countries. Nothing else would be worthy of us or of them.

In this connection American Freemasons cannot overlook some of the problems and difficulties with which our brethren are faced in other countries. Then, too, their history and traditions—and oftentimes their political philosophy and course of procedure differs materially from our own. These all make for a differing and varying course to that which would naturally follow if Masonry in the United States was forced by similar circumstances.

The above is particularly true in the Latin countries, where the Craft, for decades—yea, for hundreds of years—has faced political problems and complications such as the English speaking Craft has never had to combat. As a result of this past history and tradition, Latin Masonry in France, Italy, Spain, Mexico, etc., has been educated and trained to a somewhat different conception of the Institution of Freemasonry than obtains in England or in the United States.

These circumstances should be borne in mind in all dealings with foreign Masons and allowance for the different mental attitude they possess, should be made, always remembering that, to such men our actions and reactions are as incomprehensible as are theirs to us. Naturally, we are convinced of our own impeccability. They are no less so, and the comity which should

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always exist between two self-respecting Masonic bodies should not be permitted to be disturbed, unless for some reason that is really vital and all-important. Of course, there are actions and conduct between man and man, between nation and nation and between one grand Masonic body and another, that cannot be overlooked or condoned; in such cases there should be no hesitation or temerity — decisions must be sharp and decisive.

Briefly, official Freemasonry in the United States should treat its sister jurisdictions in foreign lands in such a manner as to maintain and preserve its own dignity and self-respect, without damaging the pride or self-importance of our neighbors.

CLOSE UP THE RANKS!

By Jos. E. MORCOMBE
Editor *Masonic World*, San Francisco

WHAT Should be Our Attitude Toward Foreign Masonry?" Twenty-five years ago, and the very mention of such as this our present topic would have stirred the wrath of the guardians of the American Craft. One so audacious as to propose its open discussion would have been solemnly warned to take up some safe and harmless proposition, on pain of the major excommunication. Most of us were then wholly convinced of our own righteousness, and as certain that outside of the English-speaking countries there could be no genuine Freemasonry.

It was then the custom if by chance the institution as it existed in Continental Europe and South America was made subject of conversation, to denounce such showing as godless and entirely political, with which we could have no dealings nor fraternal intercourse. We played the game well for enemies of Freemasonry. From them we took our information, and obediently echoed every charge made against brothers who were valiantly fighting for freedom of thought and human rights.

The present writer remembers urging recognition of the Grand Lodge "Alpina" of Switzerland upon a Middle West governing body. He had as Committee on Fraternal Correspondence satisfied himself of the high Masonic quality and the good works of that splendid body of men, and recommended them as in every way worthy of fraternal confidence. The argument went naught, and was contemptuously rejected when one deemed of authority said he had been informed that in Swiss lodges the altars were not placed in the center of the rooms!

Much water has flowed under the bridges since that time. American Masons have learned some things, and have managed to forget much they then knew, but that wasn't true.

The world war, by acquainting our Masonic brothers of actual conditions, revealed to them that Masons of Europe were actuated by motives and inspired by ideals very like our own. It was discovered that falsehoods, prejudices and ignorance had kept us apart from Masons in every way our equal.



As a consequence, grand lodges, whose records of a few years before had carried words of scorn and condemnation of these others, vied with each other in granting fraternal recognition.

It was no longer a question of urging American Masons to inquire as to the Masonic character of European and South American Craft organizations. The spirit of fairness generally prevails. There are bodies abroad, as with ourselves, that are grossly irregular and even spurious. These are being sifted out, and are no more dangerous to the regular Masonry of those countries than are like irritating groups to the great American brotherhood.

It cannot be too strongly emphasized that our brothers of Europe have long been and are still fighting the continuing battle for human liberty of body and soul. They are facing odds which we can hardly realize, an intensity of hatred outside all our experience and even beyond our understanding. In many recent phases of the old world struggle, American Masonry has voiced its sympathy and moral support, condemning an intolerance that can be satisfied only by destruction of all liberal and liberalizing thought and influences.

Of late there is among us a growing realization that disturbed conditions in our own country have unloosed hatreds that before were quiescent, held in check by an overwhelming public sentiment. Among these we recognize the same enemies that have long waged war upon our foreign brethren. We can no longer sit quietly by, mere spectators of the conflict; our own Masonic fortunes are bound up with the outcome of battles fought out on foreign fields.

Close up the ranks of Universal Masonry, lest being divided we suffer complete defeat!

MUST EXERCISE DISCRIMINATION

By Wm. C. RAPP
Editor *Masonic Chronicler*, Chicago

THE oft-repeated and technically incorrect phrase, the "universality" of Masonry, apparently indicates that our widely distributed brotherhood is one in spirit, one in feeling and one in practice the world around. Satisfying as such a supposition may be, it is scarcely borne out by facts.

Based upon the same great principles, and inculcating similar doctrines upon its adherents by ceremonies that vary but slightly anywhere on the globe, there still is such wide difference in craft practices which have become so solidified into the structure of the fraternity by racial characteristics and national environments that international relationships are a very real problem.

Ideally our attitude toward the Masonry of every country upon earth should be one of complete agreement and the utmost co-operation. Practically we are compelled to halt and take counsel with ourselves.

The attitude of American Masonry toward that of the rest of the world is, as it should be, ever one of broad and intelligent sympathy, honoring the brethren



of other lands for their outstanding ideals, which are identical with our own, and excusing that in their practice which is at variance with ours as something practically forced on them by their surroundings. With the institution in Great Britain and its dependencies, American Masonry is most nearly in complete accord. In these countries and our own, tolerance and peace are most firmly and generally seated. In practically all other parts of the civilized world some variety of absolutist government is in control, and the secrecy of Masonry causes it to be suspected and feared. English-speaking Masonry forbids the injection of religious and political discussion and strife into gatherings of the Craft. Almost everywhere else distrust or persecution logically place the fraternity in opposition to the ruling powers, or at least force the brethren into an attitude of criticism, from which it is easy to digress into political or religious activity. In fact, we have a suspicion that is almost a conviction that in Central and South American, European, Asiatic and African countries some Masonic lodges are hotbeds of agitation, and plots and conspiracies against government are hatched, or at least encouraged, in them. Self preservation has forced them into practices that are contrary to the spirit of Masonry as we know it, and of course we cannot extend to them the full measure of brotherhood.

Lodges and individuals, being bound by the legislation of the grand lodges under whose jurisdiction they are, cannot act independently. Certain branches

of foreign Masonry are recognized by some grand jurisdictions and not by others. Our own state of Illinois is rather more strict in its requirements than many others. Joseph Robbins, who was grand master in 1876 and 1877, started the tradition. We mean no disrespect in saying that Joseph was over-particular. He was a stickler especially for preservation of the inviolability of territorial jurisdiction and for legitimacy of origin. Regarding the latter, he insisted that the circumstances attending the starting of the grand lodge, asking recognition be above suspicion. It is beyond doubt that there are royal dynasties, patents of nobility, ownerships of land, great fortunes and Masonic grand lodges which had their inception far back under circumstances over which it is just as well to draw the veil of forgetfulness. They have since redeemed themselves and become reputable. Why dig back and unearth a bad smell that is buried deep? This charitable idea has brought about a loosening of the rigidity of the Robbins requirements, which has been enacted into law, but Illinois still is quite chary of extending recognition to foreign jurisdictions. In consequence this state is in fraternal relations with fewer foreign grand bodies than most of the other American grand jurisdictions.

It is apparent, therefore, that, with the best feeling for Masonry the world around, we must be guarded in our attitude toward foreign Masonry, acting always in conformity with rulings of the grand lodge in whose jurisdiction we are included.

Objectives of Royal Arch Masonry

By WILLIS J. BRAY
Grand High Priest of the Grand Royal Arch Chapter of Missouri

The following address, delivered before the Third Annual Royal Arch School of Missouri, recently, merits the attention of all thinking Masons. Although the information was prepared primarily for Royal Arch Masons, the material is virtually equally profitable for brethren who have not received the Royal Arch degree.

Special attention is called to the authors' statement in the opening paragraph that, "It (Freemasonry) stands today stronger and more powerful than ever before. . . ." With so much doubt, discouragement and even despair manifest in this critical hour, and with many bemoaning the serious inroads being made into Masonry, together with the frequent pessimism voiced as to "What is the matter with Masonry," it is stimulating to hear the testimony of one who is in a position to observe the trend of the times and to evaluate accomplishments.

"No institution, or individual, can ever hope to be greater than its objectives. One man rises to the heights in life because of his tenacious adherence to lofty objectives, while another with possibilities just as great, languishes in mediocrity because of a lack of this marvelous lifting power. So it is with institutions. The path of the centuries is strewn with the wreckage of institutions that have gone to destruction

because they set for themselves unworthy objectives, or else were unfaithful to worthy objectives nominally espoused. One of the most ancient human institutions is Freemasonry. It stands today stronger and more powerful than ever before, though it be hoary with age, simply because from the beginning it has set for itself the highest possible objectives, and has never permitted itself to lose sight of, or to be faithless to, these objectives.

"The first of the great objectives of Masonry is the doctrine of the unity of God. Long before written history records definitely the beginnings of Freemasonry, even primitive peoples, select groups of them, dedicated themselves to the doctrine of the oneness of God. In the midst of polytheistic worship, they adhered to, and taught to the select few, the doctrines of the unity of God. It is to be found in the Ancient Mysteries of Persia, Phoenicia, Egypt and other ancient nations. It is to be found among the Greeks, and among the Hindus. Many of these idolatrous systems gave rise to what has been termed "Spurious Freemasonry of Antiquity." Probably no single concept of man ever exerted a more powerful influence upon the race than that of the unity of God, and that this one God is interested in, and ready to bless humanity. The

Jewish people prospered as long as they adhered to this ideal, and they suffered disaster when they forsook it. So is it with men today. The fact that Masonry has been able to weather the tremendous storms of persecution and hardship is largely because of its firm adherence to this ideal.

"The second great objective of Freemasonry is the hope of immortality. The doctrine of immortality is a fundamental tenet of this great order. We live by it, and, without it, we should not deserve to survive, and, in fact, would not be able to withstand the bitter opposition that faces us today. Without this tenet Freemasonry would be a mere shell of its present self, lacking all of that which gives power and beauty—all of that which grips and elevates men."

"The most consummate egotist in the world is the man who, because his petty, finite mind cannot comprehend so tremendous a truth, is ready to deny the very existence of such truth. When, and if, I should become so wise that I have come fully to comprehend all other truth in the world, then I may be ready to question the existence of God, and the doctrine of immortality. When I have come to understand fully the miracle of life I may be ready to doubt God because I cannot comprehend Him. When I have come to understand how, of two plants growing in the same soil, and getting the same nourishment, one produces a delicious food, and the other a deadly poison, then I may be ready to question the existence of God, because I cannot comprehend all of the attributes and powers attributed to Him. "The fool hath said in his heart there is no God."

M. E. Companion Charles C. Hunt has well said: "If all the varied and beautiful teachings which come to us from the whole Masonic system were to be condensed into the briefest possible definition of the kind of life a Mason should live, would not that be a 'life in harmony with law?'" A life in harmony with the laws of society means good citizenship, and a useful, contributing member of society. A life in harmony with the laws of nature means a man adjusted to his environment so that he is well and happy. A life in harmony with the laws of God means nobility of character and a high spiritual plane of living. We seek to inculcate not only respect for law, but also harmony with, and obedience to law. From the time when the eyes of the entered apprentice first fall on the Great Book of sacred and immutable law on the altar, to the day when, with the completion of his spiritual temple, his every step should be directed in harmony with, and in respectful obedience to law, he advances step by step in his search for light in proportion as he advances in his knowledge of, and respect for, law. It has been well said, "Masonry is the very antithesis of anarchy," and "among all voluntary organizations of men, the family has no better friend, the church of God no truer advocate, the state or government no more loyal supporter than the lodge or chapter whose members live as best they can up to the teachings of the order."

"Freemasonry through the ages has been developing in the hearts of men ideals of freedom—freedom of a man to worship God according to the dictates of his own conscience, and the doctrine that all men are created free and equal. These two great ideals are fun-

damentally Masonic. When despotic power began to oppress them in these respects, those courageous brethren came to America where they might find opportunity for the exercise of these lofty principles. Thus they brought to the infant republic the principles that ultimately found a place in the fundamental law of the land. Thus has the fraternity been actively interested in building a nation, dedicated to the principle that all men are created free and equal, and having certain inalienable rights. Our nation has passed its days of infancy, but it has not passed its days of peril. There are powerful forces operating in the world that are hostile to our government and to all its institutions.

"Another great objective that should be mentioned in this connection is that of self-control. Man is rapidly becoming master of the universe. The infinitesimal atom has yielded its secrets to his persistent efforts, while the vastness of infinite space has become an open book. He seizes the power of the lightning and makes it his slave. With such vast power in his hands, we must be concerned with the self-control of man. If man is to be able to use this vast power well, and wisely, and not to his own destruction, it is because he has developed those inner controls which make him in fact master of himself. While such is his power, man must learn to use it wisely and well, wielding his gavel with moderation and decorum.

Every man is building for himself a spiritual temple in this life. Spiritual temples can be built only of spiritual building material. Millions of men in the world today are building the temples of this life of building materials that are wholly materialistic, and having no spiritual value. The most important task any man has to face is that of erecting this temple of his own life. He has only one opportunity to build. Mistakes must be left in the structure, though their effect may be minimized by proper treatment. If a man were going to build a house, he would plan carefully with a competent architect, that he might use the best materials, and build the structure according to certain definite laws. With that fact in mind, many men will build that which is of infinitely greater importance to them with little regard to the type of material which goes into the structure, or the observance of the immutable laws by which such structures must be erected.

"Nothing in this world is more beautiful than a great life, built on the solid foundation of an abiding faith in the Fatherhood of God, and the brotherhood of man, and the certainty of immortality. Such a life, erected in harmony with the plans and specifications laid down in the great Book of the Law, stands like the Rock of Gibraltar, while storms of adversity beat against it in vain. Nothing is more tragic than a life built upon the shifting sands of materialism, or selfishness. No superstructure built on such a foundation could possibly be secure.

"The mere erection of the building is not sufficient. The objectives of Royal Arch Masonry insist that, not only must a man build the temple of his present life according to certain fixed laws, but he must also dedicate the temple to the service of the one living and true God. If it is important that we properly dedicate the physical temples in which men assemble to

contemplate the Great Creator, how much more important is it that we dedicate our spiritual structures, wherein God has promised to dwell intimately, if we will but let him, to the service of Him who is the author and finisher of our faith. Doubtless many a man builds a mere shack of a spiritual structure, possibly out of shabby materials, but, having done the best he could under the circumstances, dedicates the structure to God. Who will say that the little shack of a country church, built of scrap lumber by inexpert workmen, and properly dedicated, is not as acceptable to God as St. Paul's Cathedral could be. So it is with our spiritual structures if we have done our best with what was ours to use. We are not held responsible for building a cathedral if we only had material for building a crude chapel, but we are held responsible for the proper use of the spiritual building material which we have, and for the proper dedication of that spiritual structure to the service of God.

"However faithfully and zealously we may labor in the erection of our spiritual structures, it is possible that the forces of evil may overwhelm us, and bring a beautiful structure to ruin. What man has not witnessed this tragedy in life? A young man builds substantially and well, but, in an unsuspecting moment, evil comes upon him and crushes his spiritual temple. One of the great objectives of Royal Arch Masonry is that, when this happens in the life of a man, he must labor zealously to clear away the rubbish of ignorance, superstition and sin, and through faith in the great 'I am,' discover and bring to light the treasure that was lost, and the lack of which caused the ruin, and thus lay the foundation upon which an abiding structure might be erected, which the powers of evil can never shatter nor shake.

"It would seem, therefore, that the most exalted conception of Masonic labor is that of constant, earnest endeavor to approximate divine truth. It seems certainly true that only those can ever hope to discover this Truth in their lives who place themselves in proper position to receive it. For many a man, this divine truth is as an unknown tongue, which, though it be spoken to him daily, still he cannot comprehend. Like the command of a language, the ability to discern this priceless boon is a matter of growth, involving the slow, but steady increase in the wealth of spiritual experience. Sir Launfal, in his search for the Holy Grail, found himself defeated by his own spiritual outlook until he had, by bitter experience, discovered an essential truth. Even though he tossed a coin with scorn at the poor beggar who crouched at the castle gate, he did not find the Grail of divine truth until he had replaced the haughty, selfish scorn in his life with love and altruistic contrition.

"Many a member of the Masonic fraternity is doomed to failure in his search for the lost Word because he is overburdening himself with a load of selfishness and materialism. No one questions the value of material rewards, but poor, indeed, is the man who has that as his sole, or chief, criterion of values in this life. The journey is long and arduous, and the load of excess baggage which many of us carry is sufficient to prevent our ever reaching our goal. It is one thing to have a worthy objective in

life, but it is quite another thing to pursue that objective with singleness of purpose, discarding every encumbrance not essential to the journey. It is given man to make this journey but once, and unwise is the man who permits inconsequential matters to defeat his main objectives in life.

"It is often said that the greatest objective of Freemasonry is a diligent search for that which was lost. Through sin the Word was lost to man. Selfishness and greed entered man's life, and Divine Truth was lost. Man, by his own efforts, can hardly hope to recover that which was lost without the aid of the Master.

"The Master Mason's chief duty is the search for the lost Word, which is Divine Truth. The enraptured Psalmist cries out, "Thy word is a lamp unto my feet and a light unto my path." In the first place, the Word can only be obtained when we have placed ourselves in proper position to receive it. A man whose life is filled with absorbing thoughts of material rewards can never be in position to receive the Word. Many a man finds, when it is too late, that his quest for wealth, fame, social prestige, political preferment, or pleasure, has placed him in such a position that he can never receive the Master's Word. The last few years have been filled with the wreckage of human lives, voluntarily sacrificed because their lives had not been spent in a quest for the Word. No class or individual is exempt from the operation of this inexorable law. The life that is built upon such foundation cannot stand. A great industrialist took his own life because he could not stand to face a future that was black with despair. The storm of adversity came and his structure was wrecked. The same thing happens to men and women in all walks of life. They have been too busy with other considerations to search for the Master's Word, and, when misfortunes assail them, they are swept under by its power.

"Contrast the case of the man who, during a long life, had not only built up a material competence, but he had earnestly sought for the Word in his daily life. When misfortune swept away his life savings in a bank failure, he was able to say to his friends, "You need not sympathize with me. I was merely a steward for that wealth; let somebody else be steward for it a while. I have invested my life in eternal values that cannot be touched by any economic upset." I have the most profound admiration for such a man. He has lived, a man among men, busy and active in business and professional affairs, but, but with all that, has not forgotten his first Masonic duty. When the Bible tells us, "Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you," it is expressing substantially the same idea. That man has placed himself in proper position to receive the Master's Word. He has builded his life upon the solid foundation of an abiding faith in God, and a belief in immortality. Into his spiritual structure has gone sound spiritual building materials, placed and arranged according to the plans and specifications contained in the Great Light of Freemasonry. The question for me is not how large a structure I have built, but what have I done with the building material which has been mine to use. A

mere cottage, spiritually speaking, built of proper materials, and according to divine plan, will bring richest reward. It may be that I have not had the materials furnished me out of which I could build a spiritual palace. That does not excuse me if I fail to use wisely and well what I do have. To change the figure again, I can place myself in position to receive the Word only in proportion as I have labored earnestly and zealously to find God in my daily life. Happy is the man who can find God in his work. I count myself fortunate that, in my work as a chemist, I can find God every day. Nowhere does God come closer to me than when I am contemplating Him in the order and beauty of His created universe. I find God in the order and system of the atom, with its electrons

and protons so carefully and definitely placed. I find Him equally in the beauty of the flower, and in the majestic grandeur of the stars as they go their several ways through the limitless space, each following definite law. Can you search for the Word in your business? If not, you may never find it.

"Though we may have to go through life with a substitute for divine truth, yet if we earnestly seek the Word, we have every assurance that we shall receive the Master's Word, even the truth of God, and, with that as a pass-word, we need not fear to travel in foreign countries, even that undiscovered country from whose bourne no traveler returns, with every assurance that we shall there receive the full rewards of a well-spent life."

The Story of Philanthropic Lodge

ONE HUNDRED SEVENTY-FIVE YEARS OF MASONIC HISTORY

By TRACY LEWIS SANBORN, 32°

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(Continued from last month)

Now occurs another unexplained break in the records — from May 4, 1803 to January 10, 1809. Whether the records of these six years have been lost or no records were kept during this period, no one knows. Grand Lodge records show that Philanthropic was represented at the communications of the supreme body in September and December, 1803; March and December, 1804; and December of 1805. So at least our Lodge was not wholly dead during those years.

An unusual incident during the mastership of Ralph H. French, who succeeded Dr. Story in 1809, is worth mention. After receiving application from a candidate the members argued long and fervently over the propriety of initiating him, for he had lost his right hand. Finally it was agreed to consult the Grand Lodge. The answer was favorable, but the unfortunate candidate was blackballed notwithstanding, whether because of his missing hand or not is not clear. The worthy Secretary strikes another human note when he records that the committee investigating the charge brought by a certain Brother against another "are of Opinion that the Parties are equally Guilty of Gross Misconduct & Beastly Intoxication and ought to be Suspended from this Lodge." Which was promptly done.

Ebenezer G. Evans followed W. M. French in the East in 1810, and the next year John Candler took the Chair. An echo of the outrages of the Barbary corsairs resounds in our records in 1811, when at a special communication "The R. W. Master informed the Brethren that a Brother from a Foreign Lodge was sent to Crave the Assistance of Lodges in this Country to enable them to raise a sufficient Sum of Money to purchas the Liberties of some Unfortunate Brethren now Prisoners in Algiers." A collection was taken but how much was raised is not stated.

The hated Embargo Act, domestic distress and the impending war with Great Britain were all reflected

in loss of interest in the Lodge, and we are not surprised to find that at a meeting on January 23, 1812 attended by only a dozen members it was "Voted that a committee of three be chosen to select such Articles as belong to the Grand Lodge and return them with the Charter." The faithful Tiler was not forgotten, for to him were bequeathed all the candles and liquor left in the Lodge!

Nine years went by—years in which Philanthropic Brethren shed their blood on the decks of "Old Iron-sides" and in countless privateer and frigate actions, or rotted in Dartmoor and the British prison hulks at Portsmouth and Southampton. Then, on April 2, 1821, a little group of twelve met and agreed to re-establish Philanthropic Lodge. A week later they organized with John Bartlett as Master, and on June 13, 1821 Grand Master John Dixwell formally restored our old Charter.

We must smile at something that happened in 1822. At the beginning of a meeting the alarming discovery was made that the records were not in the Lodge. A Brother was dispatched post haste in pursuit of them and found them at the house of the Secretary, where, alas, they were delivered to the messenger by the fair hands of the Secretary's sister! In consequence of this sad offense the unfortunate Secretary was forthwith deposed from office, much to the grief of your present historian, who found the next Secretary's penmanship very trying on his eyes.

There used to be an old saying in Marblehead, "It always rains when the Masons walk." And it certainly did—with a vengeance—at the St. John's Day celebration of 1822. Guests had arrived from Essex, Jordan and Mount Carmel Lodges, a bountiful feast was waiting at the Fort, and lo! "the rain poured down in torrents and perfectly spoiled the arrangements of the day." But the good Secretary piously says that as the earth was dry and vegetation suffering "the Brethren one and all received the disappointment as a Bless-

ing from Heaven, considering the day thus particularly honored." I trust the worthy Brother did not write this with his tongue in his cheek.

The Lodge sometimes acted to settle domestic disputes and private squabbles in those homely days. For instance, it is recorded that "some uneasiness" between two Brethren occasioned by the impolite remarks of one about the other's grand-daughter was ironed out in open Lodge to general satisfaction.

At the laying of the corner-stone of the Bunker Hill Monument, June 17, 1825, a delegation from Philanthropic assisted the Grand Lodge officers. General Lafayette was present, and Secretary Isaac Collier writes that "it was contemplated there was the largest assembly of people that ever met at one time in the United States of America."

Naturally seafaring men had formed a large proportion of our Lodge membership ever since its founding, but with the accession to the Master's Chair in 1825 of Captain Josiah P. Creesy, the famous commander of the world-renowned clipper ship "Flying Cloud," came a procession of noted sea captains to receive the Light of Freemasonry in Philanthropic's halls. Among the veteran mariners Raised in 1826, for example, were Captains John Pitman, William Bartoll and William Hammond—names known in ports from Liverpool to Calcutta and Shanghai.

Worshipful Master Creesy was followed by Samuel S. Trefry in 1828 and John Traill in 1829. By this time we notice signs of lessened interest in the Lodge. The anti-Masonic propaganda which swept the country after the disappearance of William Morgan was having its effect in Marblehead. Attendance at meetings dropped off, regular monthly communications were abandoned, and the funds of the Lodge sank so low that the beautiful chandelier which had adorned the Lodge room for a long time was sold at auction for \$50 in the desperate attempt to raise money. Finally, after it was found impossible to agree on reduced rent with the Free School Association, in whose hall the meetings were held, the sixteen members present on May 21, 1834, voted to surrender the Charter, and Philanthropic joined the three thousand other Masonic lodges forced out of existence by blind and unjust prejudice. We had at that time thirty-four members.

The hall of the Free School Association, by the way, where our Lodge had been meeting for some time, was in the dwelling house still standing at No. 10 Tucker Street, at the head of Mason Street.

Eleven years passed, gradually the feeling against Freemasonry subsided, and on March 12, 1845, Grand Master Augustus Peabody returned the ancient Charter to twenty loyal Craftsmen headed by John Bartlett as Master, the by-laws were revised, and once more old Philanthropic was at work.

At this time it was the rule to meet on the Monday before the full moon. Public installations of the officers were frequently held, accompanied by an oration and music. In 1847 the leakage of private Masonic matters to the Town's street corners caused the Lodge considerable worry, and a committee was appointed to try to discover the source. Although these worthy sleuths made no report to the Lodge they evidently

did not go to sleep on the job, for there were no more leaks. They had worked "with silence and circumspection."

On December 26, 1846 David Blaney ascended the East for a term that was destined to be unique in length among the forty-five Masters of Philanthropic Lodge. Not till 1858 was this excellent Worshipful Master allowed to give up the gavel, and the following year he was presented with the first Past Master's Jewel ever bestowed by the Lodge. During his twelve consecutive years in office the degree work of Philanthropic was so outstanding that we repeatedly exemplified it by request in other lodges.

It was at this time that the Lodge established a committee of two "to prevent any difficulty or disagreement which may be apprehended or already exist between any Brethren of the Lodge." It is rumored that this little arbitration board had its hands full! Those were the days of fervid and flowery oratory. Witness the example of Brother Huntoon, who, returning to the Lodge after a long illness, pours forth his joy and gratitude at his recovery in an "impressive and butiful adddress" to his doubtless bored and restless Brethren.

On February 23, 1858 James B. Topham presented to the Lodge through Brother Joseph Goodwin the historic compasses captured by Captain Mugford in 1776 as described earlier in these pages. At that time the square accompanying the compasses had been mislaid, but several years later, after he had joined the Lodge, Brother Topham found the square and gave it to Philanthropic on November 13, 1862. St. John's Day in 1858 was celebrated on the Neck, the members "meeting at Appleton Wharf at Ten o'Clock and there conveyed to land adjoining Brother Darling's, the Keeper of the Light House," where they partook of a goodly collation of meats, fried fish and chowder supplied by Samuel Goodwin.

The 100th Anniversary of Philanthropic was celebrated on Monday evening, March 26, 1860, during the mastership of Dr. H. H. F. Whittemore, who succeeded Worshipful Brother Blaney in 1859. Lodge was opened on the First Degree, there being an Entered Apprentice present, and after the singing of an original ode by a choir of Brethren and the reading of the Charter by W. M. Whittemore the Craft were called from Labor to Refreshment and sat down to a banquet.

Speeches and toasts enlivened the occasion. Brother M. J. Doak was toastmaster, and the glasses were lifted to Freemasonry. The Grand Lodge of Massa-

chusetts, Masonic Union, The Day We Celebrate, and last (but we will hope not least) The Ladies. Worshipful Brother Blaney—the only living Past Master of the Lodge—Rt. Worshipful Brother Huntoon and the officers and members responded to the toasts and joined whole-heartedly in the jovial festivities. In conclusion the Brethren, joining hands in the ancient English custom, made the rafters ring with "Auld Lang Syne" and then closed Philanthropic Lodge in due form. At that time it had sixty-two members.

Michael J. Doak was elected Master at the close of 1862. Whatever the feelings of the Brethren may have been in regard to liquor drinking, they evidently did not approve of a member's selling it, for the rec-

ords of 1864 mention the suspension of a Brother for un-Masonic conduct in "keeping a place where liquors are sold at retail to the injury of Masonry."

Though the Civil War had been in progress for three years and a large number of Philanthropic's Brethren were fighting in the Union forces on sea and land, we find no allusion to the struggle until June 14, 1864, when it was voted "to loan the hall to the ladies working in aid of the soldiers." Five months later the Lodge met to give Masonic burial to Samuel Goodwin, dead of wounds received in the bloody thickets of the Wilderness; and at a special communication November 11, 1864 it was agreed to remit the dues of the Brothers in the service. These are the only direct references to the Civil War in our records.

Jonathan Cole succeeded Worshipful Brother Doak as Master in 1867, and was followed by Benjamin Pitman in 1868. Then William H. Wormstead, our oldest living Past Master at the present time (1935), assumed the East at the end of 1872, faithfully and ably serving the Lodge in the years 1873 and 1874. In 1870 Philanthropic showed her sisterly spirit toward Atlantic Lodge of Odd Fellows by giving the younger fraternity the temporary use of Masonic Hall, and the same year an organ was purchased for use in the work. An unusual incident took place in 1872, when a special meeting was called to honor Brother Peter J. Rodgers, who was celebrating that day not only his 80th birthday but his 50th anniversary as a Free-mason.

At the conclusion of Worshipful Master Wormstead's term in 1875 the Lodge turned for the second time to M. J. Doak for its presiding officer. And now the old Lodge once more passes through one of those periods of inactivity from which it has never failed to come back stronger and more enthusiastic than ever before. For some time prior to 1876 the records clearly indicate that interest is lagging, attendance dropping off, and the Lodge having difficulty in meeting its bills. Many members were badly in arrears, and after struggling along valiantly for many months a faithful band of nineteen Brethren met under W. M. Doak on October 31, 1876 and sorrowfully voted to again surrender the Charter.

But this interregnum lasted less than four years. On March 10, 1880, at the petition of the Marblehead Brethren, Grand Master Alfred A. Welch signed the order restoring once more our much-travelled Charter. May it never be surrendered again!

The popular Michael Doak was elected Master for the third time on April 20, 1880, and Philanthropic resumed full activities with bustling energy. At the May communication, held in Odd Fellows' Hall, Grand Master Welch with a large suite formally returned the Charter while delegations from the Salem and Beverly lodges looked on with friendly interest. From the very first attendance was good and keen interest shown. In 1881 the Lodge adopted Grand Army Hall as its quarters and the following year voted for the first time to join the other lodges in the district in the exemplification of the work.

Worshipful Brother Pitman began his second term in the Oriental Chair in 1881, and following him came William W. Dodge in 1882, Horace Goodwin in 1883 and William D. T. Trefry in 1885.

Now we come to the 125th Anniversary of the Lodge. It was celebrated at a special communication on April 2, 1885. Some fifty members were present with their ladies, and the Grand Lodge was represented by Right Worshipful Brothers Israels, Norris and Hill, about two hundred in all attending. Remarks by Worshipful Master Horace Goodwin were followed by selections by a quartette, the reading of a most interesting historical sketch of the Lodge by Secretary Stephen P. Hathaway, more music, the recital of a poem, and then an entertainment of feats of magic. After that the company marched to Rechabite Hall, where they were regaled with an elaborate spread replete with toasts and speech-making. Not till after midnight did the festivities end.

So prosperous was Philanthropic at this time that at the visitation of the District Deputy in 1885 he informed the gathering that our returns to the Grand Lodge were the largest in the district. It was felt that bigger quarters must be had, and on September 21, 1886 the Lodge moved from Grand Army Hall to the new Lefavour Building at the southwest corner of School and Pleasant Streets. A feature of the visitation in 1886 was the presentation by Grand Chaplain Israels acting on behalf of the Grand Lodge and the masters of the district of a handsome Bible for use in the work, while the District Deputy congratulated the Lodge on the excellence of its apartments.

At the public installation of Worshipful Master Frank Lackey in 1888 the St. Helena Ladies' Society through their President, Mrs. James K. Beede, presented the Lodge with a fine new organ, and an entertainment of music, reading and speaking followed by refreshments closed a delightful evening.

Not long was the Lodge to enjoy its new home in the Lefavour Building. On Christmas night in 1888 the last of Marblehead's great fires swept through the center of the Town and one of the first buildings to go was Masonic Hall. So fierce and swift were the flames that nothing was saved but the Three Great Lights, the precious Charter and the Records. To the gallantry of Capt. John Cole, our Treasurer, who dashed through the raging fire at the risk of his life, is due the rescue of the Great Lights, Jewels, furniture and the new organ—all were destroyed. A loss of about \$2,000, half covered by insurance.

But even such a calamity as this could not crush our ancient Lodge. Five days after the fire, while the rubbish of the Temple was still smoking, twenty-six Brethren met at the home of W. M. Lackey on Beacon Street and set about repairing the losses and securing a new meeting place. Contributions and expressions of sympathy poured in from all the Masonic bodies in the vicinity. The Brethren took heart and went to work. Soon the Salem lodges offered the use of their quarters, and after one meeting in the rooms of the Lodge of Templars in the Grader Block our meetings were transferred to Salem on February 19, 1889. There communications were held until August 6, when the Lodge accepted the brotherly offer of Atlantic Lodge, I. O. O. F., for the use of their hall in Marblehead.

This same year Emery Brown took the Oriental Chair. A rather unique incident happened in 1890. At a special communication formal objections were

made by certain members to the Entering of one candidate and the Crafting of another, although both had been favorably balloted upon for the degrees. The objections were found valid by the Lodge and neither candidate received his degree. Shortly afterward it was voted to hire quarters in the Gregory Block — provided the back door could be fixed to lock safely! —and the Lodge moved into that building May 20, 1890. At the July meeting that year, attended by only fourteen Brethren, the Secretary eloquently writes in explanation the brevity of his record, "Temperature 93."

During the mastership of Stephen W. Power, who took office in 1891, the Lodge several times enjoyed banquets in Hibernian Hall, one hundred and twenty men sitting down at one of these affairs. Secretary Hathaway records that the installation of Benjamin Cole, Jr., in 1893 was "a rare affair," and when we read that the inimitable "Hoddie" Broughton played the star role in the entertainment and banquet, those of us fortunate enough to have known that genius of mimicry and humor can readily grasp the significance of "Steve Put's" comment.

P. Howard Shirley became Master in 1895. When in 1897 a Brother from Jordan Lodge presents Philanthropic with a picture commemorating the 100th Anniversary in 1860, Secretary Hathaway writes that out of six members present at the centennial celebration five were in the Lodge room at the presentation of this picture thirty-seven years later. W. M. Shirley was succeeded by George P. Graves in 1897.

An amusing episode took place at this time. It was decided that for the sake of dressing up the degree work a bit the officers should all wear evening clothes. This had never been done before in our Lodge. Accordingly the officers all appeared resplendent in the glory of "soup-and-fish," three candidates were waiting in the anteroom, and balloting began. Then to the consternation of the dress-suited officers, one after another the candidates were blackballed! There was no work, there was no business—the officers were "all dressed up with no place to go"—and the evening was totally ruined. Rumor hath it that a wag cast the blackballs as a crack at the evening clothes. The rejected candidates were admitted without trouble at the next meeting.

During Worshipful Brother Graves' tenure a committee was appointed to seek new quarters for the Lodge, and reported that the best place obtainable was in the new building being erected by Brother George S. Goss at the corner of Pleasant and School Streets—our present location. On this committee were Brothers W. D. T. Trefry, Winthrop Brown and Benjamin Cole, Jr.

The first meeting in our present Lodge room was held on March 20, 1900, with Worshipful Master Win-

(Concluded in next month's issue)

throp Brown presiding, and to candidates John G. Broughton and George D. Boles fell the honor of receiving the first degrees conferred here. The new hall was pronounced one of the best-furnished Masonic apartments in the district. Fifteen hundred dollars was spent on its furnishings.

A few days later, on March 27, the new hall was formally dedicated at the 140th Anniversary celebration of Philanthropic Lodge. At four in the afternoon Grand Master Charles T. Gallagher and his suite of Grand Lodge Officers began the impressive ceremonies of Masonic dedication, the Harvard Quartette and Salem Cadet Orchestra furnishing the beautiful musical setting to the noble words of the ritual. When the ringing proclamation of the Grand Marshal closed the ceremony Past Master W. D. T. Trefry gave an address on the first forty years of Masonry in the Lodge and read the letter of Dr. John Lowell our first Master, quoted in full at the beginning of this history. With many guests the Lodge then sat down to a fine banquet, and the celebration closed with an entertainment and dancing till Low Twelve.

Evidently social interest was lively among the Brethren at that time, for three months later we find the first record of an attempt to form a Masonic Club, a committee reporting that fifty members wished to join. What resulted is not revealed in the records.

An interesting feature of the public installation of W. M. George S. Goss and his officers in 1901 was the presentation to Brother John Cole of a Past Treasurer's Jewel in recognition of his twenty years' service. Charles Goodwin ascended the East in 1903. The next year it was decided to have the old records of the Lodge copied, but work on this seems to have ceased after it had been completed through February 25, 1779.

The first outstanding event of Charles Goodwin's mastership was the 145th Anniversary of Philanthropic, observed on March 24, 1905.

Festivities commenced with a reception to lady friends and other guests in the afternoon. Then a procession was formed with Brother Thomas T. Lyon as Marshal and the party entered the banquet hall, where a splendid repast was served. Worshipful Master Goodwin gave a short address on the history of the Lodge and speeches followed by Past Grand Master Gallagher and other Grand Lodge representatives, who united in praise of our ancient Lodge, its finely appointed quarters and prosperous condition. An entertainment was given by Boston talent and dancing to music of the Salem Cadet Orchestra ensued till midnight. One hundred and sixty-two members and guests were present, including Past Masters Goss, Trefry, Winthrop Brown, Benjamin Cole Jr., and George P. Graves.



JUNE ANNIVERSARIES

Benjamin Franklin, noted patriot, was elected Grand Master of Pennsylvania, June 24, 1734. On June 10, 1749, he was appointed Provincial Grand Master of that state.

Daniel D. Tompkins, who while Vice President of the United States served as Grand Master of New York (1820-21) and was 1st Grand Commander of the Northern Supreme Council (1813-25), was born at Scarsdale, N. Y., June 21, 1774, and died at Tompkinsville, Staten Island, June 11, 1825.

Henry Brush, judge of the Supreme Court of Ohio (1828) and Grand Master of that state, was born in Dutchess County, N. Y., in June, 1778.

John Pope Duval, 1st Grand Master of Florida (1830), was born at Richmond, Va., June 3, 1790.

James W. Nye, U. S. Senator from Nevada (1864-73) and a member of Hamilton (N. Y.) Lodge No. 120, was born in Madison County, N. Y., June 10, 1814.

Gen. Roger Nelson, Revolutionary officer and later Member of Congress from Maryland, was a member of Hiram Lodge No. 28, Frederick, Md. His death occurred in that town, June 7, 1815.

Samuel Huntington, 1st Grand Master of Ohio (1809) during which time he was governor of the state, died at Painesville, Ohio, June 7, 1817.

James Monroe, 5th U. S. President, a member of Williamsburg (Va.) Lodge No. 6, visited Cumberland Lodge No. 8, Nashville, Tenn., June 8, 1819.

Gen. John H. Morgan, famous Confederate cavalry officer and member of Lexington (Ky.) Lodge No. 1, was born at Huntsville, Ala., June 1, 1826.

Gen. Henry Dearborn, Secretary of War under President Jefferson (1801-09) and a member of St. John's Lodge No. 1, Portsmouth, N. H., died at Roxbury, Mass., June 6, 1829.

Alexander Buckner, 1st Grand Master of Indiana (1818) and U. S. Senator from Missouri (1831-33), died in Cape Girardeau County, Mo., June 6, 1833.

Stephen A. Douglas, U. S. Senator from Illinois (1847-61), was initiated in Springfield (Ill.) Lodge No. 4, June 11, 1840; on June 24, he was passed,

and two days later raised to the Sublime Degree of Master Mason. His death occurred at Chicago, June 3, 1861.

James Shields, who served as Governor of Oregon Territory (1848-49) and later was U. S. Senator from Illinois, Minnesota and Missouri, was made a Mason in Springfield (Ill.) Lodge No. 4, June 4, 1841. His death occurred at Ottumwa, Iowa, June 1, 1879.

Arthur C. Mellette, founder of the Muncie (Ind.) *Times* and twice Governor of South Dakota, was born in Henry County, Ind., June 23, 1843, and was a member of Watertown (S. D.) Commandery No. 7, K.T.

Henry M. Rice, U. S. Senator from Minnesota (1858-63), became a member of St. Paul (Minn.) Lodge No. 3, June 4, 1851.

Brig. Gen. Ely S. Parker, a full-blooded Indian, became 1st Master of Akron (N. Y.) Lodge No. 527, June 3, 1863. He was a personal friend of General Grant, served on his staff as military secretary during the Civil War, and wrote the articles of capitulation at General Lee's surrender. He later became Commissioner of Indian Affairs.

Admiral Robert E. Coontz, chief of Naval Operations (1919-23), was born at Hannibal, Mo., June 11, 1864. On June 14, 1930, he was elected president of the National Sojourners at Atlantic City, N. J. He attained the 33rd Degree in the Southern Jurisdiction.

Giuseppe Garibaldi, famous Italian liberator and Grand Commander of the Italian Supreme Council, died at Capri, Italy, June 2, 1882.

Col. John W. Vrooman, Masonic writer, was elected Grand Master of New York, in June 1889.

Theodore Roosevelt, 26th U. S. President, a member of Mantinecock Lodge No. 806, Oyster Bay, N. Y., laid the cornerstone of the new Masonic Temple at Washington, D. C., June 8, 1907.

Dr. John W. Studebaker, U. S. Commissioner of Education, was born at McGregor, Iowa, June 10, 1887, and is a member of the Scottish Rite Bodies at Des Moines.

Chauncey M. Depew, U. S. Senator from New York (1899-1911), became a member of Mecca Shrine Temple, New York City, in June 1911.

Earl Kitchener, British Field Marshal, Past Grand Warden of the Grand Lodge of England (1897) and District Grand Master of Egypt and the Sudan

(1899), lost his life when H. M. S. *Hampshire* was sunk off the Orkney Islands, June 6, 1916.

Lord Saltoun, Grand Master Mason of Scotland (1897-99) and Grand Commander of the Supreme Council of Scotland (1929-33), died at London, June 19, 1933.

LIVING BRETHREN

Daniel C. Beard, National Commissioner of the Boy Scouts of America, was born at Cincinnati, Ohio, June 21, 1850, and is a member of Mariners' Lodge No. 67, New York City.

John E. Osborne, former Governor of Wyoming and former 1st Assistant Secretary of State (1913-17), was born at Westport, N. Y., June 9, 1858, and is a Past Commander of Ivanhoe Commandery No. 2, K.T., Rawlins, Wyo.

Roland H. Hartley, former Governor of Washington and a 33rd Degree Member of the Southern Jurisdiction, was born at Shogomae, New Brunswick, Canada, June 24, 1864.

Guy B. Park, Governor of Missouri, was born at Platte City, Mo., June 10, 1872, and is a member of the York Rite and Shrine.

Robert U. Patterson, Surgeon General, U. S. A., was born at Montreal, Canada, June 16, 1877, and is a member of Acacia Lodge No. 18, Washington, D. C.

John W. Martin, former Governor of Florida and a member of the Scottish Rite Bodies at Jacksonville, was born at Plainfield, Fla., June 21, 1884.

Clarence D. Martin, Governor of Washington, was born at Cheney, Wash., June 29, 1886, and is a member of the Scottish Rite Bodies at Tacoma.

Harry F. Byrd, U. S. Senator from Virginia, was born at Martinsburg, W. Va., June 10, 1887, and is a member of the Scottish Rite Bodies at Alexandria, Va.

Dr. John W. Studebaker, U. S. Commissioner of Education, was born at McGregor, Iowa, June 10, 1887, and is a member of the Scottish Rite Bodies at Des Moines.

William T. Gardiner, former Governor of Maine, was born at Newton, Mass., June 12, 1892, and is a member of Harmon Lodge No. 32, Gardiner, Me.

Robert B. Gaylord, Sr., Past Grand

Master of California and Grand Sword Bearer of Knights Templar, U. S. A., received the 32nd Degree at Oakland, June 14, 1909.

Peter Norbeck, U. S. Senator from South Dakota, received the 32nd Degree at Yankton, June 22, 1919.

Leslie A. Miller, Governor of Wyoming, received the 32nd Degree at Cheyenne, June 9, 1921.

Theodore G. Bilbo, former Governor of Mississippi and U. S. Senator from that state, received the 32nd Degree at Hattiesburg, Miss., June 12, 1925.

A VETERAN COMMANDER

Louis Block, Past Grand Master of the Grand Lodge of Iowa, and Inspector General in Iowa of the Supreme Commandery resident in that state. He was Grand Commander in 1905-6. His son, Dr. Carroll D. Evans, Jr., was Grand Commander in 1933-34 and was officially inducted by his father. Thus in that state at the recent conclave of the Commandery, Dr. Carroll D. Evans, Sr., was officially received as the head of the Past Grand Commanders with his son at the foot of the line. Dr. Carroll D. Evans, Sr., attained the 33rd Degree Honorary in the Scottish Rite of the Southern Jurisdiction in 1908.

Bro. Block was born in Davenport, June 30, 1869. Finishing the public school there, he was graduated from Iowa University, studied law, and attained prominence in his profession.

He was made a Mason in Trinity Lodge No. 208, Davenport, Iowa, February 22, 1895. Four years later, November 28, 1899, he was made a Royal Arch Mason, and on January 16, 1901, was made a Knight Templar. On the 15th of February following, he received the 32nd degree of the Scottish Rite; Oct. 20, 1903, was elected K.C.C.H.; November 23, 1907, he attained the 33rd Degree Honorary, and following the death of Mr. E. T. Meridith, who served as Secretary of Agriculture in Mr. Woodrow Wilson's Cabinet, was appointed Deputy in Iowa of the Southern Supreme Council July 20, 1928. He was crowned Active Member of the Supreme Council, October 26, 1929.

Bro. Block was accorded recognition by the Masonic press overseas and was distinguished among the grand lodge correspondents. He was for some years the committee on fraternal correspondence for the Iowa Grand Lodge.

PASSED

Samuel Hauser, Senior Grand Warden of the Grand Lodge of Massachusetts in 1911, died at Brookline, May 16, 1935. Masonic funeral services were held at 497 Commonwealth Avenue, Boston, Sunday, May 19, 1935 at 11:30 a.m.

A FITTING OBSERVATION

Deer Lodge Chapter No. 3, Royal Arch Masons, Butte, Montana, observed the 300th anniversary of the founding of America's first high school. At a meeting in the Masonic Temple of that city, Mr. Scott Fries, principal of

"As members of an Order that has as its first principles belief in the Great Architect of the Universe and staunch loyalty to the throne, we hope and believe that the King and his successors may with a Divine Guidance ever direct the affairs of this great Empire, and that we feel confident that among their wisest advisers now and ever will be found members of our Order."

The Royal Masonic Institution for girls in England held its 147th Annual Festival on Wednesday, May 8, 1935, with Col. W. F. Wyley, Provincial Grand Master of the Province of Warwickshire, presiding. Over £108,000 was subscribed. Colonel Wyley's Province subscribed £56,529. This subscription amounted to an average of over £9 per member and over £543 per lodge. Colonel Wyley was assisted by 2,720 stewards.

COMPANIONSHIP NIGHT

In keeping with a century old custom an annual "Companionship Night" was held in conjunction with the Grand Chapter Convocation of Massachusetts on Tuesday evening, June 11, 1935. There is much in Masonry that is durable, stimulating, stabilizing and uplifting. These virtues so admirably possessed and interwoven into the very fabric of the institution, its teachings and its principles, are substantially and permanently embodied in every member of the craft. Today when we are filled with concern and apprehension every companion should realize to the fullest degree his value and responsibility as an individual. What more appropriate feature could be added to the "Companionship Meeting in 1935" than to emphasize and augment the importance of the "past with the present." Much of the past has been written and can be retained only as an historical record. Some of the past, however, is still living with and among us and is a potent and inestimable force in our ranks, which we should recognize and honor.

The evening was divided into two parts, one for business and deliberations, the other for closer and intimate companionable contacts in an atmosphere of refreshment and entertainment. Much thought and preparation had been given to both.

The Grand Master of Massachusetts, Most Worshipful Claude L. Allen, was received and in gracious and companionable manner said a few words. He was accompanied by another distinguished and honored Mason, Most Worshipful Martin J. Dietz, Grand Master of the Grand Lodge of New Jersey, an earnest and loyal Capitular Mason. These two notable Masons stayed throughout the evening and lent

their very companionable qualities and personalities to the joys and pleasures of the evening.

The oldest living Capitular Mason, E. Companion James H. Hunter, Past and Oldest Living High Priest of Harmony Chapter, of Bridgewater, was present, also the oldest living permanent member, R.E. David W. Battles, Past and Oldest Living High Priest of Satucket Chapter, Brockton, participated in the evening's doings by acting in the capacity of entertaining oldest capitular masons who were special guests.

The fourteen oldest chapters had as guests of grand chapter, their oldest capitular Mason, in charge of the high priest of his chapter. These fourteen chapters had been invited to bring as guest of the evening, their oldest member, who has held continuous membership since his exaltation. These companions have preserved an unbroken membership in the rite, through panics, wars and epidemics. They rightfully represent other companions who have cherished their rights and privileges by holding steadfast to a continual membership for four decades or more.

Guests of the occasion were: Oldest Living Member, E. James H. Hunter, of Bridgewater, born September, 20 1842, Harmony R.A. Chapter, exalted St. Mark's R.A. Chapter, November 15, 1866, Charter Member and Senior Living Past High Priest, 1889, Presiding High Priest, E. Prescott Washburn; Oldest Living Permanent Member, R.E. David W. Battles, of Brockton, born January 20, 1854, Satucket R.A. Chapter, affiliated, June 14, 1878, exalted in New Hampshire in 1876, Senior Living Past High Priest, 1887, 1888, Presiding High Priest, E. Frank W. Eaton.

The Fourteen Oldest Chapters in Massachusetts and their Oldest Living Member: Comp. Judson Baldwin, St. Andrew's Chapter, born September 17, 1842, exalted May 5, 1869, Presiding High Priest, E. Walter Earl Duncan; E. Charles Wallis Daine, King Cyrus

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[June, 1935]

Chapter, born February 23, 1855, exalted June 8, 1876, Senior Living Past High Priest, 1883-84, Presiding High Priest, E. Edward R. Ayers, Jr.; Comp. John H. MacDonald, Washington Chapter, born May 26, 1853, exalted June 28, 1883, Presiding High Priest, E. John J. Collins; Comp. John S. Hammond, Adoniram Chapter, born 1845, exalted April 29, 1874, Presiding High Priest, E. Frederick Nightingale; Comp. James C. Sackett, Morning Star Chapter, born August 16, 1854, exalted April 29, 1881, Presiding High Priest, E. Hugh P. Bemis; E. Charles W. Hazelton, Franklin Chapter, born October 31, 1848, exalted May 2, 1879, Senior Living Past High Priest, 1883-85, Presiding High Priest, E. Myron W. Grant; Comp. Andrew O. P. Smith, St. Paul's Chapter, born August 19, 1850, exalted November 20, 1883, Presiding High Priest, E. A. Burton Nelson; Comp. Charles W. Welch, Mt. Zion Chapter, born March 14, 1858, exalted November 4, 1881, Presiding High Priest, E. Sumner I. Fischer; Comp. Thomas C. Sheldon, Thomas Chapter, born 1851, exalted August 4, 1875, Presiding High Priest, E. Ralph A. Stevens; Comp. Luther K. Leland, Worcester Chapter, born April 30, 1845, exalted March 24, 1871, Presid-

ing High Priest, E. Daniel B. Davis; Comp. Orrin C. Cook, Mt. Lebanon Chapter, born 1845, exalted May 11, 1876, Presiding High Priest, E. Shaw Hudson; Comp. Charles B. Kingsley, Northampton Chapter, born February 10, 1863, exalted April 7, 1886, Presiding High Priest, E. Frederic D. Donovan; E. George H. Davis, Concord Chapter, born July 11, 1855, exalted December 20, 1887, Senior Living Past High Priest, 1898-99, Presiding High Priest, E. Carl O. Swanson; E. Charles H. Hobson, Mt. Horeb Chapter, born June 20, 1857, exalted May 5, 1879, Senior Living Past High Priest, 1898-

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99, Presiding High Priest, E. James C. Marshall.

PROGRAM
Part One

Opening of Grand Chapter, 6.00 p.m. Reception of Most Worshipful Claude L. Allen, Grand Master of Masons in Massachusetts, accompanied by Most Worshipful Martin J. Dietz, Grand Master of Masons in New Jersey.

Quarterly report of Grand High Priest and business of the Convocation. Tribute by Grand Chapter to Venerable and Esteemed Companions.

Part Two, Entertainment
The committee in charge comprised: R.E. Edward H. Whittemore, Chairman; E. Henry K. Bearse, E. F. Henry Caffin, E. Alexander Campbell, E. D. Henry Childs, R.E. William F. Clark, R.E. Charles E. Cooke, E. Forest W. Cousins, R.E. Frank B. Crandall, R.E. George H. Dale, R.E. Emanuel A. DeWager, E. LeRoy L. Eldredge, R.E. Earle M. French, R.E. William S. Hamilton, E. Allen W. Hixon, E. John Keays, E. William A. Liddell, E. John E. Moulton, E. Walter L. Muzzey, R.E. Elmer C. Read, R.E. Joseph B. Ross, R.E. Harold W. Sprague, E. J. Lawton Whitlock.

NOTEWORTHY JUNE DAYS
2.—Earthquake at Cairo, Egypt, 1754, burying 40,000 people.

3.—Antioch captured by Christians from Turks in First Crusade, 1098.

5.—First public balloon ascension at Ammenay, France, by John and Stephen Montgolfier, 1783. Socrates, Greek teacher and philosopher, born 468 B. C. Forced to drink poison for teaching the truth.

6.—Patrick Henry, who declared, "Give me liberty or give me death," died 1799.

8.—Mohammed, founder of Mohammedan religion, now numbering over 200,000,000 adherents, died 632.

9.—George Stephenson, English inventor of steam locomotive, born 1781.

11.—Tradition says Troy was destroyed by Greeks in Trojan War, 1184 B. C.

13.—Congress passed National Recovery Act, placing Industrial Act, placing industry under codes, 1933, the Blue Eagle becoming the national bird. The bird died June, 1935, by a unanimous decision of the United States Supreme Court.

14.—Flag Day.

15.—Wat Tyler, leader of English peasants, revolting against excessive taxes and serfdom, was slain near London, 1381.

18.—Battle of Waterloo, 1815, in which the Duke of Wellington defeated Napoleon.

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19.—English nobles at Runnymede forced King John to sign the Magna Charta, 1215, thus curbing autoeratic powers of the king.

24.—Battle of Banneckburn, Scotland, 1314, when a Scotch army of 30,000, under Bruce, defeated 100,000 British under Edward II.

26.—First American troops landed in France, World War, 1917.

29.—Henry Clay died 1852. Defeated by Jackson and Polk for the Presidency.

BRITISH FREEMASONRY

A fresh blow has been given to Continental Freemasonry by the addition of Portugal to those other States who have already forbidden its practice. Similar rumours are afloat that the government of another State in the near East contemplate a similar movement.

To the general world it must seem strange to see Freemasonry in England honoured with the patronage of the Royal Family and with the most exalted in the land acting as its chief officers, while abroad it is condemned, root and branch.

British Masonry must be judged by its own record; it is not responsible for Masonry as it is practised elsewhere. The origins may be and, no doubt, are the same; the ritual may be similar, or in certain cases identical. But there is no universal organization and common membership, and the result, happily, is that British Freemasonry is entirely free from those obnoxious traits which are said—often only with too much justice—to spoil what is otherwise excellent in Continental Freemasonry.

Against Freemasonry no fewer than five Papal bulls have been launched, on the ground that it is opposed to true religion, and that its doctrines are subversive of all authority, both spiritual and temporal; nor is it denied that some of the foreign lodges are hotbeds of revolutionary enterprise. So by one of those curious, but not unfamiliar, twists of the whirligig of time, the Roman Church, which itself, in the early days of the Empire, was rigorous defense of their respective systems, because it was a secret society, and therefore judged to be aiming at the overthrow of the existing order, now, in her turn, refuses to allow any of her members to belong from any pretext to the secret society of Freemasons. No doubt the chosen spirits of Continental Freemasonry could, if called upon to do so, enter a very vigorous defence of their respective systems, and would dissociate themselves from any responsibility for the rank weeds which have sprung up within their gardens. But the point which concerns us is that here, in this coun-

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try, the weeds we have spoken of do not exist, and neither Church or State have the slightest reason to look with suspicion or disfavour upon the rapid growth of Freemasonry.

Wherever there are mystery and initiation, a certain section of the uninitiated imagine they can distinguish ugly shapes in the dark, but British Freemasonry has a long and honourable record, and it has never meddled either with politics or religion. To fear God and honour the King, and to practise the duties of brotherhood in its best sense, such has ever been, and still is, the cardinal doctrine of British Freemasonry.—*The Freemason*.

PAIN SHOW

Recently, I was urged to attend a certain Masonic lodge because so and so was to receive his degrees. Somehow a situation like that disgusts me.

Our Masonry teaches us that no man is regarded for his earthly wealth or honor, yet here was another of the notorious cases where a Masonic lodge seemed to feel that it was being honored because a highly successful business man who had achieved some social position was to receive the degrees.

Of course that meeting was well attended not alone by the usual group of faithfuls but by all the Masonic sycophants within reach who wanted to shine in the reflected light of this man's glory. Men who seldom attended a Masonic lodge, except on such occasions, were there resplendent in their cloaks of wisdom, each assuming an air of innocuous boredom, the better to impress the group with their importance to the occasion.

No man honors Masonry, or perhaps we had better say that few men have ever honored Masonry. It is the institution of Freemasonry which honors them. Let no one think that because a man has been successful in business, social or political ways, he adds one bit of strength to Masonry because of them.—*Masonic News*, San Diego.

DULY AND TRULY PREPARED

It has been said that the essence of Christ's religion is found in the words "He went about doing good." There is enough religion and philosophy in that phrase to save humanity. If each one lived by that rule, his belief or the language of his creed would be immaterial. Most of the world's problems would automatically disappear; civilization would be freed of its fears and misgivings. The Masonic fraternity is based on similar moral principles. Humanity's advancement, individually and collectively, is its goal. The man who has that sentiment in his heart is already prepared to be made a Mason.—*Masonic Sun*, Toronto.



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Takes some one sitting pretty,
With plenty of his own,
To quote that little ditty,
"Let well enough alone."

THEN AGAIN

Time-lag is responsible for a lot of divorces.

It's either, "Are you ever coming to bed?" or "Are you ever going to get up?" Or both.

TIP

And now, young graduates, as you go out into the cold world, just remember you'll never again find such softies as your mother and your dad.

BIASED

Bill—Why don't you like girls?
Phil—Aw, they're too biased.

Bill—Biased?

Phil—Yeh, whenever I go out with 'em it's always bits this and b'as that until I'm broke.

NOT STATIC?

Voice over telephone: "John, come home right away. I've mixed the plugs in some way, the radio is all covered with frost and the electric ice box is singing a Hill-Billy song."

O, MAY!

"What's all this?" asked the professor.

"Those are my Mae West problems," explained the student.

"Mae West?"

"Yeah, I done 'em wrong."

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ONE AT A TIME

"How is it that clock on the church has two faces?"

"Well, so that if two people want to know the time at once they don't have to wait."

PROVED

Binks bought a new shirt, and on a piece of paper pinned to the inside the name and address of a girl, with the words, "Please write and send photo." Seizing a romance, he wrote to the girl and sent his photo.

In due course he received a reply. It was only a note. "My chum and I had a bet on," it read, "as to what sort of fellow would wear a shirt like that. My chum said a dude, I said a shrimp, and I'm glad to say I won."

OLD STUFF HERE

Before that German scientist goes any further with his efforts to develop a "heatless fire," he ought, we rather think, come over here and see how much our janitors have accomplished.

ONE ON THE ARMY

Lawyer: "You want to divorce this woman? Can you name any correspondent?"

King Solomon: "Not offhand, of course, but I strongly suspect the 97th Regiment of the Royal Light Infantry."

KING'S ENGLISH

A Chinese had a toothache, and phoned a dentist for an appointment.

"Two-thirty all right?" asked the doctor.

"Yes," replied the Celestial. "Tooth burtee, all right. What time I come?"

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